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The Voice of the Turtle

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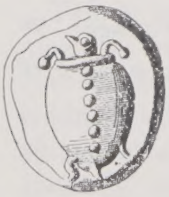

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From the Editor's Desk

It was asserted here that there were two basic corollaries in numismatic science, namely: that numismatics existed solely to serve the historian and that numismatics could not be understood except by the historian. Those who thought at first to dispute these statements, after some reflection have come to recognize their validity and their co-dependence upon one another.

It is within this framework that we approach the change in emphasis on the title of this magazine. There was a time when the *Voice of the Turtle* was quite appropriate. While it alluded to an early type of Greek coin it also sucessfully hid the function of the magazine as one devoted to coins. This was perhaps desirable to a small in number group of collectors not too anxious to call attention to themselves or have their blissful pursuits disturbed by the intrusion of scholarly material.

Unfortunately the United States lacked any journal of serious numismatics and too many people saw this magazine as having a potential to fill that need. The result has been that our readers have demanded material which is solid in research, cautious in speculation and fresh in its approach to their subjects. The ever improving quality of the articles published has been due to the response of both amateur and professional to the demand for the fruits of their research. This trend accelerates rather than declines.

Thus it becomes incumbent to declare the purposes of this magazine more boldly. In reality, this is the *International Journal of Numismatics* since both its readers and its contributors span the globe. Yet being *North American* is not altogether inappropriate. The bulk of our readership is English speaking and the mainstay of our support and readership remains on this continent. Furthermore it is edited and published by people thoroughly convinced of the American approach to scholarship, which without arrogance or provincialism, we believe to be superior to the European tradition.

It is with pride, tempered with humility before a great task, that the *North American Journal of Numismatics* is launched. This journal is dedicated to the major corollaries of the science: that numismatics serves to enlighten the history of the ancient world and that to enlighten the fledgling

numismatist proper attention must be paid to all aspects of the historian's craft.

The aims of our journal and its policies will not change and we wish to emphasize that the addition of a sub-title is solely for the purpose of clarification of the goals of the members who founded the ACCA and for no other reason.

John E. Hartmann, Editor

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GREEKS AND BARBARIANS

The Numismatic Evidence for Greek Contact With Barbarian Europe IV.

by Lloyd R. Laing

(Continued from Voice of the Turtle, Vol. V, No. 4 April, 1966)

In the last part of this study I considered the question of the numismatic evidence for Greek contact with Britain, and the problem of finds of Greek coins in the British Isles. There is one important piece of evidence which I did not discuss, and accordingly I propose to examine its significance here.

THE PAUL HOARD

Mr. D. F. Allen has recently described at some length a hoard of forty-three silver coins found about the turn of the century at Paul, near Penzance in Cornwall. These coins are all copies of silver tetrobols of Massalia of the type that I described in the preceding part (p. 103) with the head of Artemis on the obverse and a lion on the reverse. Now this hoard is very important, for anonymous copies of this type are very rare in North West Europe. A study of the distribution of these coins shows that with the exception of one find from the East of France they are all concentrated in the southern foothills of the Alps and in the Po valley. These Celtic coins, as will presently be seen when we consider the origins of Celtic coinage, are among the earliest to be struck by the Celts, and were certainly being issued before the end of the third century B.C. since worn examples were found associated with Roman coins from the Capitol in Rome dateable to a few years before 200 B.C. Similar associations of such coins with Roman issues in a number of hoards show that they were being struck throughout the second century B.C. and well into the first, some stylistically late types even being associated with coins of Tiberius and Augustus in a tomb at Como. The Paul Hoard, Mr. Allen suggests, was buried in the late second century B.C. and this date would seem quite probable. He would also see the hoard related to the Tin Trade from Southern France.

When we look at the distribution map however we are immediately struck by the fact that no similar coins have been found near Massalia, or indeed in the Midi at all, and one might expect some scatter of coins along the route. I think the explanation for the hoard is to be found in a different phenomenon, namely the important trade route which led from

Northern Italy through the Brenner Pass and thence into Germany. This route was possibly flourishing as early as the end of the Villanovan period, and brought in Etruscan times into Central and Northern Europe a series of imports, mostly of bronzes, such as are found in the Hallstatt graves of Germany. It is probable that even as early as this period there was an extension of this trade route to Britain—there are for example about 80 finds of Italic brooches in Britain, not to mention a fine bronze situla from Weybridge in Surrey, and a pottery cup of Italic type of the seventh century B.C. Of later date there are three bronze jugs from different areas. Again, from the first century B.C. we find Roman bronzes reaching Britain along a roughly similar route, of Campanian origin. The coins from the Paul Hoard were made by the Insubres and Cenomani, and it might be mentioned that it was the Celtic peoples themselves who organized the trade in Roman times with the other Celts outwith the limits of Roman influence. Other imitations of Massaliote coins have been found at Pevensey, Cirencester and St. Neots.

It is interesting, but probably of no significance, that coins of similar type to those from the Paul Hoard have been found at the Ornovasso Cemetery, near Turin, a site which has produced identical bronze vessels to those from the Aylesford Cemetery in Kent, and which have recently been re-dated to the period 20-30 B.C. by Dr. Ann Burchall. It may be added that the coins from the Paul Hoard belong mainly to two types, the 'Milan' and the 'Scorpion', the latter being probably struck in the neighborhood of the river Ticino.

In the same paper Allen also draws attention to another find, now dispersed, from Penzance, which contained both coins of Massaliote origin and other Celtic coins including potin issues of the Sequani, a South-East Gaulish tribe. This, perhaps, is stronger evidence for the Tin Trade.

GREEK COINS IN FRANCE

Hoards of Greek coins not surprisingly turn up periodically in Southern France, but as these do not relate to the Celtic World they may be dismissed here with only a mention. Frequently they are associated with Celtic coins, as at Tourdan, where a tetrobol of Histiaea was associated with both Massaliote and Celtic coins, or Vernon, near Poitiers, where Celtic coins were associated with Roman Republican denarii, a Massaliote tetrobol and a few silver coins of Juba I, dateable to about 45 B.C. At Saint Bernard coins of Carthage, Tarentum, and Histiaea were found associated—it is curious why coins of

Histiaea, which is in Euboea, should turn up in French hoards; in 1881 no less than thirty were found at Nice in a small hoard. Coins of Carthage and Neopolis Campaniae have been found at Monaco, and Greek coins of many cities at different times as one might expect in Marseilles.

GREEK COINS WITH TYPES RELATING TO THE CELTS

A number of Greek coins have types which relate to the Celts, the most interesting among these perhaps being those struck to commemorate Greek victories over the Celts when they invaded Greece in the third century B.C. As early as 279 B.C. they had laid waste Macedonia, and bands under Brennus (another Brennus, not the chief who attacked Rome) and Akichorus invaded Thrace and Thessaly. They were defeated by the Athenians at Thermopylae, but they turned their attention on Delphi, which they looted. They were defeated however by the Phocaeans and the Aetolians, and a tetradrachm of the Aetolian League has on the reverse the figure of Aetolia seated on a pile of Celtic and Macedonian shields, with a Celtic trumpet or carnyx at her feet. The coin must date from about 279 B.C. and is important archaeologically in studying the chronology of shield and carnyx types. In 277 B.C. the Celts were also defeated by Antigonus Gonatas, and his tetradrachms have as an obverse type a Macedonian shield with the head of Pan in the centre, a reference to the panic he instilled in the Celts. Some of his bronze coins (often wrongly ascribed to Doson) have as a reverse type Pan setting up a trophy.

THE ORIGINS OF CELTIC COINAGE

Finally mention should be made of the way in which Greek coins served as prototypes for the earliest Celtic coins.

Various articles had been used as currency in prehistoric Europe, possibly axes were used in the Neolithic, and certainly in the Bronze Age at different periods and in different areas various articles seem to have been used as standard units for trade—in Germany and Northern France we find double-axes, modelled on Minoan prototypes, and in Germany and Czechoslovakia we also find ingot torcs and rippenbarren probably serving as currency—these had the double advantage to being both ornaments and ingots of metal. The Mycenaeans used gold wire spirals and possibly swords for reckoning their wealth; in late Bronze Age Britanny and Sardinia axes seem to have served as currency. In Britain both bars and rings of metal served the same purpose in the Bronze Age. In the Late Hallstatt period bars of unworked iron, which may also have

been symbollic rough-outs for swords, first gained a more universal popularity in the Celtic world, and the idea was later taken up in Britain where currency bars of this description remained in use until the time of Caesar and later. Iron bars or spits seem to have a ritual-economic significance in different areas—in La Tène graves they were both spits for roasting meat in the feast in the afterlife and ritual objects. They occur in a Greek grave at Argos in the Early Iron Age, and it will be remembered that a hoard of currency spits was found in the Argive Heraeum in the last century, for spits were currency in Greece before coins and gave their name to the denomination 'obol', and indirectly too to 'drachma' since this word means a handful of spits.

The Celts probably first realized the need for coins when they began to trade with the Greeks and the Romans and when they came into close contact with the Classical World as a result of their incursions into Italy and Greece. Celts served as mercenaries in the Greek armies—Antigonus Gonatas for example had Celtic mercenaries—and also it would seem from an early date in Roman armies as well. These mercenaries received their pay in coins. By the third century B.C. the Celts had built up a sufficiently stable internal economy for them to be able to produce an economic surplus, with the result that there was an increase of internal trade and a need for coinage.

Coins were first struck in the third century B.C. and within a century there were local coinages in half a dozen areas, and these earliest issues were struck probably not by tribes but by individual chiefs, for we must remember that the Celtic tribes in the form and distribution that we think of date only from the time of Caesar. These early coins were direct imitations of Greek prototypes.

The earliest seem to have been the imitations of the coins of Massalia of the same type that we encountered in the Paul Hoard. A second series was based on the 'philippeioi', the gold staters of Philip of Macedon. It has been suggested that the Celts first encountered these coins because they were used by the Romans and that some were brought to the Celtic world by Roman traders, but this theory, though ingenious, no longer seems valid, and it is probable that they were first imitated in Serbia and Bosnia, and the Celtic imitations gradually spread into South-West Rumania and East and North into Transylvania and Hungary. Later the heavy tetradrachms of Alexander the Great and Philip III were imitated in the Danube basin.

and after 146 B.C. the coins of Thasos, an island off Thrace at the head of the Adriatic, were imitated further North by the tribes living near the Black Sea. There was no great time lapse between imitations, and early coins had a long life.

In the West there were two main groups of copies, those imitating the coins of Massalia and those imitating the coins of Rhoda, a colony which was an offshoot from Marseilles in Spain. These coins, with the head of Arethusa on the obverse and a rose on the reverse, were seemingly first imitated in Gallia Aquitania. Later the coins of Emporion, another colony in Span (hence our word emporium) were also imitated. While the Philippus was widely imitated in Gaul, in Central Europe from Silesia to Austria the gold staters of Alexander the Great seem to have been the chief prototypes of Celtic coinage. Other Greek coins were imitated too by the Celts.

It is beyond the scope of this study to discuss the spread and development of Celtic coinage, as the subject is a complicated one. It is hoped, nevertheless, that this study has drawn the attention of numismatists to an aspect of ancient coinage that has been badly neglected in the past and the importance of which is only now being really recognized.

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THE TALENTS IN MATTHEW'S GOSPEL: AN HYPOTHESIS

by Rev. Leon McKenzie

The parables in Matthew's *Gospel* are rich in the concrete imagery of the commonplace. They are didactic stories which lead people from an experience of everyday life to concepts that are not so familiar; they conduct people from a visualization to an abstract truth. It is this consistent quality of the ordinary in the parables of Matthew that has always made it difficult to believe that the "talents" in this Gospel were not coins in the true and proper sense of the word. After all, how many of the humble poor in Jesus' time would have ever seen a real talent?

Although no precise valuation of the talent is known[1] we do know that as a measure of weight on the Attic standard it constituted 261.95 kilograms or about 57.75 pounds ADP. Imagine how difficult it would have been for the common folk to picture a man carting off five talents weighing close to three hundred pounds.

It is interesting to note that the unprofitable servant of *25:14* ff. buried his "talent;" he hid his silver.[2] This should ring a bell with those familiar with what ancient peoples were in the habit of burying. They buried coins. The reader of the parable of the unprofitable servant could easily identify with someone who buried a coin, but not with someone who buried a 58 pound chunk of silver.

Notice also that the householder corrected the servant for not taking the "talent"[3] to the money changers for the purpose of investment. It would seem that money changers would be more interested in coins than in talents.

In *18:23* we read about a man who owed a king 10,000 talents, a highly improbable sum for poor people to imagine. These poor people knew what a coin was and perhaps could envision 10,000 coins, but 10,000 was a sum so immense that even translated into modern terms it would be almost incomprehensible to us. The Semitic mentality was given to the use of hyperbole, but if hyperbole becomes so extreme as to be ridiculous it loses its effect.

There are textual indications that the author of Matthew did not intend the heaviest norm of valuation when he wrote his *Gospel*. In the parable of the unprofitable servant we

find the word. ΑΡΓΥΡΙΟΝ a general term indicating silver or money of any valuation. But it is possible to restrict and define the meaning of this term by investigating how the author employed it elsewhere in his *Gospel.*

In *10:9* is recounted the injunction of the Lord to his disciples: "Provide neither gold nor «ΑΡΓΥΡΙΟΝ» for your purses." In *27:5* in reference to the price Judas Iscariot received is written ΤΡΙΑΚΟΝΤΑ ΑΡΓΥΡΙΟΝ literally, thirty silvers. In *28:11* the guards at Christ's tomb were bribed with ΑΡΓΥΡΙΑ ΙΚΑΝΑ large silvers.

But how may we explain the usage of talent in *25:14?* There is another New Testament term which may give some insight into the problem. In the Apocalypse of St. John *(Revelations)* we read about hailstones as great as talent weights coming down from the heavens. The word used here is ΤΑΛΑΝΤΙΑΙΟΣ *(Apoc. 26:21)*

Let us suppose the following: that the author of Matthew wished to indicate that the first servant in the parable received a *full measure* of talents and that this full measure was five coins: and that the weight of these brought into the balance was the ΤΑΛΑΝΤΟΝ.

Let us suppose further that the coins were measured against the ΤΑΛΑΝΤΙΑΙΟΣ — were called, in the popular parlance, "talents."

The hypothesis I present here is this: the ΤΑΛΑΝΤΙΑΙΟΣ was a generic term for the norm or standard against which something was weighed. Talentweights were of varied weights, perhaps various aggregations of shekels, and were used to gauge coins which were known as "the coins that balance the talentweight" — talents.

This hypothesis does not deny that the talent, properly, was a specific weight. The hypothesis merely affirms that the word, ΤΑΛΑΝΤΙΑΙΟΣ in a accommodated and popular sense, applied to any norm by which the weight of coins was measured, and that the talents of Matthew's *Gospel* were coins in the authentic sense of the word.

NOTES

[1] Since an attic talent consisted of 6000 drachmae, and since a drachma was ordinarily a day's wages, based on the six day work week, 300 drachmae constituted a year's wages. Thus 6000 drachmae would constitute 20 years wages. Using today's average wage of $5400, a talent in New Testament times might have the equivalent purchasing power of $108,000.

[2] The term used is ΑΡΓΥΡΙΟΝ

[3] The term used is ΤΑΛΑΝΤΟΝ At this time, it could mean to apportion, weigh out, measure, as well as a unit of weight.

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This magazine regularly exchanges with the *Biuletyn Numizmatyczny* which is published monthly except during July and August by the Warsaw Branch of the Polish Archaeological Society.

In this issue are articles by Stanislaw Suchodolski on the coins of King Mieszko (1025-1034) and Aqueducts on the ancient denarii by Malgorzata Biernacka-Lubanska.

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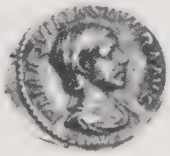

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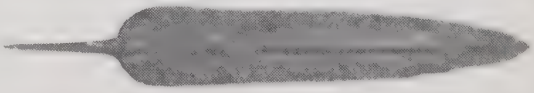
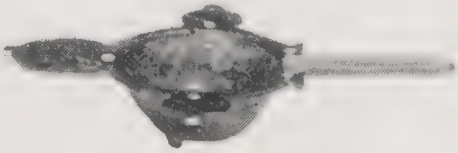


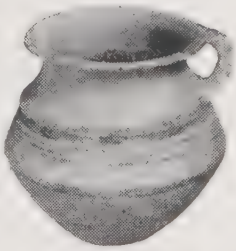
7. **Bronze rings.** Average specimens **$12.00.** These interesting rings have various motifs incised, of animals and symbols. Ancient seal of carnelian stone mounted on ring, **$18.00**

12. **Bronze bracelet.** These fine bracelets are approximately 2½" in diameter and are typical of the jewelry and ornaments with which the people of ancient Luristan adorned themselves. Select specimens, **$40.00.** Average specimens, **$20.00.** Many terminate in animal heads and others have various artistic designs such as spiral twists or a ridged motif along the entire bracelet.

15. **Islamic bronze oil lamps from Iran,** ca. 11th c.AD. 15 cm. in length (illus.) $35.00. Small bronze oil lamps 7.5 cm. in length, 2.5 cm. high, **$25.00.** Average specimens 7 cm. long and 5 cm. high, **$14.00**



14. **Ancient pottery from Iran.** These ancient clay vessels are of various shapes and sizes, and were the daily utensils of everyday life. They are both interesting and historical. Select specimens 3-4 inches high with handles, **$40.00.** Average specimens, round as above, but designed without handles, **$20.00**



54. **Ancient beads from Luristan of blue, green and white.** 10-40 mm. in length. **$1.00** each or 5 for **$4.00.** Shell beads 12 mm. in diameter, **$1.50** each

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31. **Parthia, silver drachm,** Mithradates II. 123-88 BC. VF **$13.00**
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37. **Sassanian Empire.** Khustre II. 591-628 AD. XF very nice sharp strikes. Silver dirhims. **6.00**
45. **Elymais.** Bronze coins 15 mm. F-VF $4.00. G-VG **2.50**
41. **Omayyad Empire.** Silver dirhim. 560-750 AD., F-VF $3.50 FDC **6.50**

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THE THREE DOMITIANI

by Robert Grossman

The Roman world witnessed the rise and fall of three emperors who bore the name "Domitian." Widely separated in time and space, they shared in common only violent death at the hands of their enemies. The first is called simply "Domitian," the second "Domitian the Tyrant," and the third "Domitius Domitianus," or just plain "Domitius."

T. Flavius Domitianus was the younger son of the great bourgeois emperor Vespasian, who came to power during the Year of the Four Emperors, 69 A.D. At Vespasian's death Titus, Domitian's older brother, became emperor. Popular and generous to a fault, his untimely death in 81 A.D. was mourned by all the world except Domitian, who hastily proclaimed himself ruler of the Roman world. Domitian was suspicious, haughty, and cruel. His fifteen years as princeps were marked by a constant and often violent feud with the senatorial class in Rome. Yet the emperor was capable, intelligent, and not unmindful of the needs of his empire. His campaigns against the Germans were brilliantly executed and his personal attention to strengthening the northern "limes" had lasting and beneficial results. Domitian's enigmatic career ended by assassination in September of 96 A.D.

The coinage of Domitian began at his father's accession. Gold aurei, silver denarii and quinarii, and bronze sestertii, dupondii, and asses appear with the name CAESAR AVG F DOMITIANVS upon them. Often mention is made of the five consulships Domitian held in this period, either on the obverse or reverse of the coins. Under his brother Titus the formula becomes CAESAR DIVI AVG F DOMITIANVS or some variation thereof.

As Augustus, Domitian issued the full range of Imperial denominations, including silver cistophori (tetradrachms). Over 150 local mints added to this profusion of coinage, with a wide variety of sizes and types. The inscription most com-

mon is IMP CAES, followed by the emperor's name spelled DOMIT, DOMITIAN, or DOMITIANVS, followed by AVG GERM. The list of imperial titles is much the same as on the coins of other emperors except for CENS PER, which referred to the fact that he held a perpetual censorship.

Domitian's portraits are easy to identify. The face is typically Flavian, with a thick neck, round face, prominent chin and nose. His face is always clean-shaven and his head usually laureled.

Of Domitian the Tyrant practically nothing is known. It may be that he was the Roman general who defeated the usurper Macrianus during Gallienus' reign. It is also possible that he was one of the ill-fated commanders who made a momentary grasp at power during the confusion following the death of the Gallic emperor Postumus. At any rate his appearance on the stage of history was as inconsequential as it was brief.

To collect the coins of Domitian the Tyrant represents a challenge to any collector, as the entire series consists of one type of one denomination, and of that type only one piece is known. The obverse reads IMP C DOMITIANVS P F AVG and the reverse pictures Concordia, with the inscription CONCORDIA MILITVM. It is slightly larger than a cent and of a barbaric appearance. To avoid any undue elation, it should be noted that the letters DOM will appear on many bronze coins of the middle 3rd century. These letters form part of the name L. Domitius Aurelianus, who was emperor from 270 to 275.

Lucius Domitius Domitianus was a Roman general who assumed the purple in Egypt during the reign of Diocletian and his associates. Centuries of oppression culminated in a grand revolt among the Egyptian populus in the spring of 296. Domitius heard opportunity knocking, and led his armies on a march to Alexandria, where he proclaimed himself Augustus and set about the task of reforming the government. He seems to have been sincere and competent, and he was very popular among the people, who nick-named him "Achilleus." However, he was unable to maintain himself against the wrath of the tetrarchs and after a long siege, Alexandria fell, and with it, the emperor Domitius.

During his one year of rule, Domitius minted coins both of the Roman standard and the Alexandrian. His Roman coins consist of gold aurei and bronze folles. The name appears as IMP C L DOMITIVS DOMITIANVS, though sometimes

LVCIVS is spelled out. The mintmark ALE appears on the bronze. The Alexandrian pieces include octadrachms of about 28 mm, tetradrachms of 20 mm, and didrachms of 18 mm. All are made of potin, an alloy of bronze. Domitius's portraits show a bearded man with a rectangular head. In poor specimens, the beard may be quite worn and difficult to see. The key to distinguishing these coins from those of the first Domitian is the portraiture. Brief acquaintance with the coinage of the first Domitian will make later identification of the coinage of the other Domitiani a relatively easy matter.

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The returns on coins sent out in late March are beginning to come in, and at this writing correct attributions have been received from Roy Bieser, Robert Lynch, R. V. Hollingsworth, F. G. Moorehouse and Dennis Earle.

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BOOK REVIEWS

Wroth, Warwick, Imperial Byzantine Coins, Argonaut, Inc., Chicago, 1966. cxii plus 686 pages, 79 plates, $50.00.

This reprinting of the British Museum Catalog of Byzantine coins represents, without a doubt, the major numismatic event of 1966. Collectors and students long have had to make use of the works and catalogs of men such as Sabatier, Ratto and Longuet in the studies and attributions of Byzantine coins simply because the BMC was out of print and virtually unobtainable.

The former two volume set now has been bound as one volume which serves to make it more convenient to use and reduces the cost. The plates in particular have been reproduced with amazing fidelity, in fact, they are often improvements on the originals which were printed on poor quality paper.

No student of Byzantium or its coins now need be without this extremely valuable corpus which is available at about the same price as a common solidus.

Howard Olson

Mohler, S. L., The John Z. Miller Collection of Coins of the Roman Empire, Privately published, Lancaster, Pa., 1966. 76 pages plus 8 plates, 4to. $1.00

Mr. Miller was a businessman, artist and antiquarian in Lancaster who, through the Lancaster County National Bank, left his coins to the North Museum of Franklin and Marshall College in Lancaster.

Professor Mohler undertook to catalog the coins and provide introductory remarks of a nature that would elucidate the coins to a general audience.

It has here been frequently advocated that private collections of ancient coins be published since such corpora are of invaluable use to scholars and numismatists. Professor Mohler has thus, in cataloging this fine collection, rendered a fine service to the community of those who work with coins.

Julian Carr

Lhotka, John F. Jr., Medieval Feudal French Coinage, American Numismatic Association, 1966. 36 pp.

Students who have been interested in the medieval period have found themselves frustrated for lack of textual material. While serious scholars have had this problem ameliorated by the reprinting of Poey D'Avant's Monnaies Feodales de France, there still has been nothing for the serious collector in the English language. Such people are already indebted to Dr. Lhotka who recently published along with P. K. Peterson, the definitive survey of Iberian coins. That debt is now increased with the appearance of this work.

The author points out that the paper is a mere surface survey, an introduction; yet by cataloging and describing over 550 representative coins, a large step has been taken towards permitting amateurs to make tentative identifications of their coins.

In addition to the catalog which includes some illustrations, Dr. Lhotka presents introductory remarks on epigraphy, heraldic symbols, denominations and legends. He also includes two maps showing the major feudal domains and their mint cities.

As the author points out, the coins of medieval France are both common and reasonably priced. He hopes, and we echo that hope sincerely, that the appearance of this book will encourage more people to study and collect this fascinating and neglected series.

John Hartmann

SOME INEXPENSIVE MISCELLANEOUS ANCIENT COINS

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TWO UNPUBLISHED FOURTH CENTURY COINS

by Arthur F. Johnson

While cataloging a number of bronze coins of the House of Constantine and later Roman emperors in accordance with Part II of Late Roman Bronze Coinage, by Carson, Hill and Kent, two coins were found which are not listed therein and which appear to be unpublished.

The first of these is an issue of Constantius II from Alexandria. This coin was acquired in 1955 from a curio dealer on Bahrein Island in the Persian Gulf in a mixed lot of Roman Greek and Byantine bronzes. There is no reason to doubt its authenticity.

Obverse: DN CONSTAN TIUS PF AVG, bust draped, facing right, pearl diademed.
Reverse: FEL TEMP REPARATIO, phoenix on globe: in ex, ALEB.

This coin appears to fill an existing gap in LRBC, Part II, page 103, where number 2829 is the corresponding issue for Constans, but there is none listed for Constantius II with this particular mint mark. Similar issues are listed for Constantius II from Constantinople, Cyzicus and Antioch.

The second coin is a Vota issue struck for Arcadius at Cyzicus in 383. This coin came in a mixed auction lot from a Glendenning sale in 1963.

Obverse: DN ARCADIUS PF AVG, small bust draped right, pearl diademed.
Reverse: VOT XX MULT XXX in wreath. In exergue. SMKΓ

This reverse was struck at Cyzicus for Gratian, Valentinian II, and Theodosius I, but is not listed for Arcadius, although the VOT X MULT XX and VOT V reverses were struck at this mint for all four emperors. Consequently, this coin too, appears to fill an existing gap. See further LRBC, page 98, Numbers 2552 through 2562. It is noteworthy that the VOT XX MULT XXX reverse is known for Arcadius from other mints, notably Antioch.

NOTE: Captain Johnson is a member of the ACCA research committee.

THE NUMISMATIC REVIEW
Vol. VII, No. 2, 1966

ANCIENT GREEK BRONZES

Numerals following Denomination or AE indicates size in millimeters.

ETRURIA. 4th Century. AE-31. Bearded head of Heracles in incuse circle, in center of large flan. Uniface. See Sambon, Italia p.33. Very rare. Fine. $40.00

300-265 B.C. Uncia-24. Wheel of six spokes; value o. Rv. Anchor; value. Anson 565. Very Fine, dark patina. 25.00

AESERNIA. Samnium, after 263 B.C. AE-22. Head of Athena l. Rv. Eagle r., holding serpent. Rare. Nice green patina. Very Fine, reverse off center. 10.00

LARINUM. Frentani, ca. 217 B.C. AE 19. Head of Zeus r. Rv. Eagle standing r. on thunderbolt. Nice Fine, patinated. 6.50

BRUTTIUM. Brettii. 282-203 B.C. AE 22. Head of Zeus r. Rv. Eagle l. wings spread; lyre in front. E.F., superb green patina. 25.00

LOCRI EPIZEPHYRI. 300-268 B.C. AE-27. Head of Persephone r. Rv. Athena standing l. Not in BMC or Hunter Coll. Superb, almost Uncirculated, light olive-brown patina. 45.00

RHEGIUM. 415-387 B.C. AE-21. Lion's scalp facing. Rv. Head of Apollo l. Fine, dark green, $20.00; Very Fine, brown patina. .. 30.00

Tetras-16. Dioscuri. Rv. **Asklepios** standing l., holding bird; value. Superb smooth patina. Extremely Fine. 30.00

MAMERTINI. (MESSANA). 288-210 B.C. AE-28. Laureate head of young Ares r. Rv. Eagle l., on thunderbolt. Rare Nice Fine. 30.00

PANORMUS. 400-254 B.C. AE-18. Laureate head l. Rv. Horse standing r. Nice Fine, green. 12.50

SYRACUSE. Timoleon, 345-317 B.C. AE-26. Head of Zeus Eleutherios l. Rv. Free horse l. Very Good, $10.00; Fine. 15.00

AE-24. Head of Zeus r. Rv. Thunderbolt; eagle r. BMC 318. Fine style. Very Fine. 35.00

AE-18. Head of Apollo l. Rv. Pegasos l. Fine style. Green patina. Very Fine. 15.00

Agathocles. 1st period, 317-310 B.C. AE-19. Head of Persephone l. Rv. Butting bull l.; club above, IE in exergue. Very Fine. 20.00

AE-17. Similar type, but E in exergue. Nice green patina. Fine. 12.50

Pyrrhus, 278-275 B.C. AE-23. Head of Herakles l. Rv. Athena fighting r.; symbol wreath; not legend. SNG Danish 812. Extremely Fine, nice patina. 25.00

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IMPERIAL ROMAN COIN LEGENDS. PART I

by John E. Hartmann

The Roman coin inscriptions during the Imperial period are of vital importance to an understanding of the Roman Principate. Contrary to the impression gleaned from modern, popular literature, the emperor, at least until the time of Diocletian, was a constitutional ruler. It is true that his powers were vast, and it is equally true that certain emperors made significant strides in increasing that power and turning their office into an autocracy: nevertheless, if we lose sight of the office as one which rested on a constitutional basis, we lose completely our understanding of the Roman government.

The Imperial coin was above all an official representation of the government. The message a coin was intended to convey was planned and placed there with a definite purpose. The inscriptions can be made to tell us very much indeed if we learn to read them and understand them in their proper historical context. The titles which the emperor held were neither vain nor empty, nor were they representative of a desire to glorify. These titles were the bases of the emperor's authority to rule, of his position in the state. They are the keys whereby we can understand the political theory of the Principate.

The titles, as they vary from emperor to emperor do more. They give us an acute insight into the gradually changing nature of the government. More important, we can learn much about how an emperor himself felt about his office and his powers to govern, attitudes at which the literary sources often only vaguely hint.

The full appreciation of Roman Imperial coins as well as their use as subtle but powerful tools to illustrate Roman political practice lies in a sympathetic and thorough understanding of the legends which the emperors used.

The two major powers upon which the authority of the emperor rested were the *Imperium Proconsulare* and the *Tribunici a Potestas*. The first made him effecitvely the commander in chief of the army while the second represented his position as the chief magistrate of the Roman people. These two powers will be scrutinized separately.

The *Imperium* was simply the authority to lead troops. During the early Republic it was vested by the Senate in the two consuls, each of whom commanded a field army. The *Imperium* could not be exercised within the city of Rome itself

and its authority was valid only while on an active campaign.

As Rome acquired provinces outside Italy in which it was necessary to maintain troops, some grant of power had to be found whereby provincial governors could effectively command troops. Hence, magistrates, upon the completion of their service, were given provincial posts, ex-consuls going to govern provinces as pro-magistrates. These pro-magistracies were conferred with full magisterial power, hence the pro-consul held the consular *Imperium*, the *Imperium* proconsulare.

Later, as the turmoils of the first century BC caused men to stretch constitutional meanings and powers beyond their traditional uses, the proconsular *Imperium* was expanded in scope. Pompey, for example, was granted this power for five years to conduct his wars in the East. Since he had to delegate, or sub-divide his *Imperium* he became the holder of the *Maius Imperium* while imperium of a lesser degree was vested in his subordinates.

In 27 BC, Octavian laid down the extraordinary powers which he had held for the reconstruction of the state *(Rei publicae constituendae)* and restored the government to the Senate and the people of Rome. The Senate immediately granted certain powers to him, the basic one being the *Imperium Proconsulare.* By it, Octavian was responsible for certain provinces in which the legions were stationed. Effectively he became commander-in-chief of the armed forces. This conferment was of the *Maius Imperium* and the emperor conveyed authority to command to *legates* who exercised this right in his name and were in turn only responsible to him.

The appellation *Imperator* was a salutation which implied greater meaning than merely a holding of the *Imperium.* It was occasioned by a victory in the field and thus has the connotation of "victorius." The IMP found on coins is an abbreviation of imperator. It usually precedes the name of the emperor, is used by him as a praenomen, and implies that he is both the holder of the *Imperium* and a successful leader in battle. Often we find IMP followed by a numeral such as IMP VII, which would translate as "Saluted as imperator for the seventh time." Such an inscription would be placed on the coins after a victory in the field, where the emperor or his legates who acted in his name had achieved it.

Since legates often conducted maneuvers while the emperor stayed in Rome, the numbered IMP legends do not necessarily mean that the emperor was in the field. They do permit us

to date closely battles and coins when we correlate the coins with the literary sources.

The importance of the *Imperium* as a source of power is also illustrated in the *Dies Imperii* which is the date when an emperor was first hailed as imperator, first accepted the *Imperium*. Early in the principate, the old republican year of dating offices from the first of January was abandoned in favor of dating by the *Dies Imperii* of the emperor.

(To be continued)

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